Love and Truth:

IN

Two modeſt and peaceable

LETTERS.

CONCERNING

The diſtempers of the preſent Times.

WRITTEN

From a quiet and Conformable *Citizen* of LONDON, to two buſie and Factious *Shop-keepers* in COVENTRY.

---

1 Pet. 4. 15.

But let none of you ſuffer as a buſie-body in other mens matters.

LONDON,

Printed by *M. C.* for *Henry Brome* at the Gun in St. *Pauls* Church-yard. 1680.

TO

Mr. HENRY BROME *in St.* Paul's *Churchyard,* LONDON.

SIR,

I Here ſend you two Letters, (the firſt writ in the year 1667.*) both writ by a prudent and Conformable quiet Citizen of* London, *to two Brothers, that now are, or were zealous, and buſie Shop-keepers in* Coventry; *to which place I came lately; and by accident met with a grave Divine, who commended them to my reading: And having done what he deſired; I thought them to ſpeak ſo much real truth, and clear reaſon, and both ſo lovingly and ſo plainly, that I thought them worth my tranſcribing; and now, upon ſecond thoughts, think them worth Printing, in order to the unbeguiling many*

men that mean well, and yet have been too busie in medling, and decrying things they understand not. Pray, get them to be read by some person of honesty and judgment: And if he shall think as I do, then let them be Printed; for I hope they may turn somewhat to your own profit, but much more to the benefit of any Reader that has been mistaken, and is willing to be unbeguiled.

May 29.
1680.

God keep you Sir,

Your Friend.

N. N.

THE

THE FIRST LETTER CONCERNING COMPREHENSION,

Written 1667.

Good Cousin,

I Am sorry, that the Parliaments casting out the *Bill of Comprehension* should so much concern you as to put you into such a passion as you expresst against them, and me, at our last nights meeting. Sure the Company you now converse with, and the strange Principles with which they have now possest you, have alter'd your nature, pur turn'd your former reason into prejudice, and unbelief; if not, you would have believed what I did so seriously affirm to be a known truth: namely, *That this Age is not more severe against the disturbers of the settled Peace and Government of the Church and State, than they were in the very happy days of our late and Good Queen Elizabeth* Some of the Reasons why I said so I do with very much affection tender to your Consideration, and to your Censure too; and, that the last may be the more charitable, and you not apt to make the errours or failings of your Governours, seem more or greater than indeed they are; let me intreat that you remember what I have very often said to you; namely, *That malicious men* (of whom really I

do not take you to be one) *are the best Accusers, and the worst Judges.* And indeed I fear it would prove to be a very bitter truth, if some did attain that power which too many labour for in these days, in which *Schism* and *Sedition* are taken to be no sins; even by men who pretend a tenderness of Conscience in much smaller matters.

And, that I may keep some order, and you be the better satisfied in what I intend in this Letter; I earnestly intreat that you will at your next leisure read in Mr. *Cambdens* true History of the Life and Reign of our Good Queen *Elizabeth*; in which you may find, what care was then taken to prevent Schism, and the sad confusion that attends it; and, how the Contrivers of Libels, and dispersers of them, have been severely punish; many of them even to death; as namely, *Henry Barrow*, and many of his Sectaries for disturbing the publick peace of the Nation, *by scattering abroad their monsterous Opinions*; as also, for affirming the Church of *England* to be no true Church; and the like: Which you may find written by the said Mr. *Cambden* in the thirty-sixth year of that Good Queens Reign.

But, I commend more especially to your Consideration, the story and sad death of *Hacket*, and his Adherents; as namely, of *Wigirton*, *Arthington*, and *Copinger*, all Schismaticks, and of one Sect and Brotherhood: But I say, I do most seriously commend to your Consideration the beginning and death of the said *Hacket*; who was first a pretender to a tenderness of Conscience, but a Schismatick; and stopt not there, but became by degrees, so fully possest by the evil spirit, the spirit of pride and opposition, that he publickly reviled the Queen, the Archbishop of *Canterbury*, and the Lord Chancellour; and being transported with a furious Zeal did at last become from a Schismatick to be so infamous an Heretick, that he was condemned to death for his abominable Errors; *at which time he reviled and curs'd his Judges; and died blaspheming and reproaching his Creator:* This you may read in the Thirty-fourth year of Queen *Elizabeth*, as it is written by honest learned Mr. *Cambden*, who concludes this sad story of *Hacket* with this observation, *Thus doth the enemy of Mankind bewitch those men whom he seeth are not content to be wise unto sobriety.* These stories I say, and too many like them, you may find in

Mr. *Camb*

Mr. *Cambdens* Hiſtory of Queen *Elizabeth*; and you may find the like in Biſhop *Spotſwoods* Hiſtory of the Church of *Scotland*; and alſo find the like in Mr. *Fullers* Hiſtory of the Church of *Great Brittain*; in which you may obſerve what labour hath been uſed by the diſcontented Non-conformiſts to unſettle the Government of the Church of *England*, and conſequently of the State; and may there alſo find, how ſeverely many of them have been puniſhed: So that you need not wonder at what I ſaid laſt night; nor think *theſe the only times of perſecuting men of tender Conſciences.*

And for the better confirmation of what I now write, I will refer you to one teſtimony more, in the time of our late peaceful King *James*: Which teſtimony you may view in the ſecond Volume of the Reports of Judge *Crook*, a man very learned in the Law. But, I ſhall firſt tell you the occaſion of that Report, which was this, "The Non-conformiſts (which "are in that Report called by the name of *Puritans*) had gi- "ven out that *the King had an intent to ſet up or give a Toleration* "*to Popery*; and, they had alſo compos'd a large Petition "complaining of the ſeverity of ſome uſage, and of ſome "Laws that concerned themſelves; and deſired that the ſeve- "rity of thoſe Laws might be mitigated; theſe and other "like deſires were in the ſaid Petition; to which they had "procured not leſs than ſeven hundred hands; and the cloſe "of the Petition was, *That if theſe deſires were not granted,* "*many thouſands of his Subjects would be diſcontented:* Which "indeed was not a threatning, but was underſtood to be ſome- "what like it.

This report of his Majeſties intent *to ſet up or tolerate Popery*, begot many fears and diſcontents in the Nation, and to prevent greater diſturbances the King did appoint many of his Privy Council, and all the Judges of the Land, to meet together in the *Star-Chamber*, in which Aſſembly the Lord Chancellour declared to them the occaſion of this their publick Convention; and asked the Judges this following queſtion: (*As you may read it in the very ſame words in the ſaid learned Judges Reports in the ſecond year of the Reign of King* James.)

Whether it were an offence puniſhable, and what puniſhment they deſerved, who framed Petitions and collected a multitude of

hands thereto, to prefer to the King in a publick cauſe as the Puritans *had done, with an intimation to the King, that if he denied their Suit, many thouſands of his Subjects would be diſcontented.*

Whereto all the Judges anſwered, that it was an offence finable at diſcretion, and very near Treaſon *and* Felony *in the puniſhment; for, they tended to the* raiſing Sedition, Rebellion, and Diſcontent among the People: *To which Reſolution all the Lords agreed. And then many of the Lords declared, That ſome of the* Puritans *had raiſed a falſe rumour of the King, That he intended to grant a Toleration to* Papiſts: *Which offence the Judges conceived to be heinouſly finable by the Rules of the Common Law, either in the* King's Bench, *or by the King and his Council; or now, (ſince the Statute of the Third of* Henry *the Seventh) in the* Star-Chamber. *And the Lords ſeverally declared, How much the King was diſcontented with the ſaid falſe rumour, and had made but the day before a Proteſtation to them, that he never intended it; and, that he would ſpend the laſt drop of blood in his body, before he would do it; and prayed,* That before he or any of his Iſſue ſhould maintain any other Religion than what he truly profeſſed and maintained, That God would take them out of the World.

This you may find in that Report of that Learned Judge, as it was left among many other of Reports, all exactly written with his own hand; and, as they are now publiſht by Sir *Horebottle Grimſtone*, who is now the worthy Maſter of the *Rolls*. And you may note, that the ſaid Reports were publiſht in the year 1658. at which time, *Oliver* the Tyrant was in his full power; and, you may there find, that even all *Olivers* Judges allowed theſe Reports to be made publick, and ſubſcribed their Names to them; and with *Oliver's* conſent doubtleſs. For, he had found, that thoſe very Non conformiſts, whoſe Sedition helpt him into his power; became after a ſhort time as reſtleſs and diſcontent with him, as they had been with their lawful King; and indeed as willing to pull him down, as they had been diligent to ſet him up.

Dear Couſin! theſe Places, to which I have referred you, for a Teſtimony of what I ſaid, are not to be doubted; and, though you would not then give any credit to what I aſſured

assured you I knew to be a truth; yet I hope you now will: If not, search, and you shall find them true.

And now seriously Sir! let me appeal to your own Conscience, and ask (though you would not then believe me) how easily would you have given credit to any stranger, that had brought you news of any error committed by any *Bishop* or their *Chaplains*; or by any of the *Conformable Clergy*, though there were not any reasonable Probability for it. Dear Cousin, consider what I say, and consider there is a great stock of *innocent blood* to be answered for; not only the blood of our late *Vertuous King* and the blood of the *Archbishop* of *Canterbury*, and the Lord *Strafford*, whose deaths were occasioned by the indiscreet zeal and restless fury and clamours of the Non-conformists: And not only the blood of these, but the ruine of many good and innocent Families, that now eat the bread of sorrow, by being impoverished and undon by these troublesom Pretenders to Conscience: and which is worse, there is a corruption of the innocence and manners of the greatest part of the Nation to be answered for; and all this occasioned by our late Civil War, and that War, occationed by the fury and zeal of the discontented restless Non conformists; and them only; and note, that till then we knew not the name of *Independent*, or of *Seeker*, or *Quaker*. Cousin these are the sad effects of these busie-bodies; many of whom God hath still so blinded that they cannot yet see the Errors they have run themselves and the Nation into; nay, that would imbroil it again into greater ruine than not be complied with in their peevish desires, which they miscall tenderness of Conscience. Dear Cousin, I will not say all, but indeed, too many of the men with whom you comply, and do so much magnifie, are too like *Simeon* and *Levi*, that were Brethren in this Iniquity. And as you love the peace of the Church, in which you were Baptized; and the peace of the Land in which you were born, and the Laws by which you enjoy what you have; nay, as you love the peace of your own Soul, draw back, and let it not enter any more into their Councils or Confederacy; but at last take notice that though neither you, nor any of your Associates scruple at the sin of *Schism* or *Sedition*, but rush into it without Consideration or fear, even as a Horse rushes into

the battel; yet, I pray take notice that St. *Paul* in his Epiſtle to the *Galatians*, reckons it with the deeds of the fleſh, even with *Murder* and *Witchcraft*, which you ſo much abhor; and let me tell you, many think *Sedition* a more hainous ſin than they, by reaſon of the more evil and deſtructive effects of it: for, *Murder* may become ſo by taking away the life of but one ſingle perſon: And *Witchcraft* hath its limits and bounds ſet to it, perhaps ſo as not to take away the life of any man, but only to do miſchief to a ſingle perſon, or a Family, and muſt end there. But who knows the limits of *Sedition?* Or, when the fire is kindled, which is intended by ſeditious men, who can, who is able to quench it? And for ſome proofs of the miſerable effects of it, though I might give you too many inſtances of them in former times; yet I will only refer you to the late *Long Parliament* now freſh in memory, and the woful effects of that Civil War, begot and maintained by ſchiſmatical, ſeditious, diſcontented men, that believed themſelves fit to be Reformers, when God knows well they were not.

And for the ſorrow you expreſs for thoſe men of tender Conſciences, that are ſcandalized at *wearing a Surplice, kneeling at receiving the Sacrament, the Croſs in Baptiſm*, and the like; and would have them therefore taken away, that ſo many, ſo learned, and ſo godly Men might by taking them away, be brought to a Conformity. and made capable of preaching the Goſpel, which otherwiſe they cannot do, by being ſcandalized at theſe Ceremonies:

I now ask you, What if more men, and more learned men, and more godly men, and as tender-conſcienced men, ſhall be ſcandalized by their being taken away? What care will you, or thoſe of your Party, take for their tender Conſciences? Nay, I ask again, What if we forget or neglect the tender Conſciences of our own Party, and comply with yours? What ſecurity can you or they give us, that this ſhall ſatisfie them ſo as to ask no more when this is granted? Or, that a year hence their Diſciples, or their Succeſſours ſhall reſt ſatisfied with what is now deſired or granted? Really, I cannot think any ſecurity can be given, but that all this being granted, yet any man of a melancholly, or a malicious, or a peeviſh, or a fantaſtical, or a wanton Conſcience; or a Conſci-

ence

ence that inclines to get reputation, and court applauſe, may call his own a tender Conſcience, and become ſeditious, and reſtleſs, if his tender Conſcience be not complied with: And ſo no end of their deſires, nor any more ſafety by granting what is deſired.

I ſhall next endeavour to ſatisfie your deſire, or rather your challenge, why I go ſo conſtantly to the *Church Service*; and my anſwer ſhall be all in love and in ſincerity.

"I go to adore and worſhip my God who hath made me of "nothing, and preſerved me from being worſe than nothing. "And this Worſhip and Adoration I do pay him inwardly in "my Soul, and teſtifie it outwardly by my behaviour; as "namely, by my Adoration, in my forbearing to cover my "head in that place dedicated to God, and only to his Ser- "vice; and alſo, by ſtanding up at the profeſſion of the "Creed, which contains the ſeveral Articles that I and all "true Chriſtians profeſs and believe; and alſo by my ſtanding "up at giving *Glory to the Father, the Son*, and to the *Holy* "*Ghoſt*; and confeſſing them to be Three Perſons, and but one "God.

"And (ſecondly) I go to Church to praiſe my God for my "Creation and Redemption, and for his many deliverances of "me from the many dangers of my Body, and more eſpeci- "ally of my Soul in ſending me Redemption by the death of "his Son my Saviour; and for the conſtant aſſiſtance of his "Holy Spirit; a part of which Praiſe I perform frequently in "the Pſalms, which are daily read in the Publick Congre- "gation.

"And (thirdly) I go to Church publickly to confeſs and "bewail my ſins, and to beg pardon for them, for his merits "who died to reconcile me and all Mankind unto God, who "is both his and my Father; and as for the Words in which "I beg this mercy, they be the Letany and Collects of the "Church, compoſed by thoſe learned and devout men whom "you and I have truſted to tell us which is, and which is not "the written Word of God; and truſted alſo to tranſlate "thoſe Scriptures into *Engliſh*. And in theſe Collects you "may note, that I pray *abſolutely* for pardon of ſin, and for "grace to believe and love God: But I pray for *health*, and "*peace*, and *plenty*, *conditionally*, even ſo far as they may tend

"to

" to his Glory, and the good of my Soul, and not further:
" And this confeſſing my ſins, and begging mercy and pardon
" for them; I do in my adoring my God, and by the humble
" poſture of kneeling on my knees before Him: And in
" this manner, and, by reverend ſitting to hear ſome choſen
" parts of Gods Word read in the Publick Aſſembly I ſpend
" one hour of the Lords day every Forenoon; and half ſo
" much time every Evening. And, ſince this uniform and
" devout cuſtom, of joyning together in *Publick confeſſion*,
" and *Praiſe*, and *Prayer*, and *Adoration* of God, and in one
" manner, hath been neglected, the power of Chriſtianity
" and humble Piety is ſo much decayed, that it ought not to
" be thought on, but with ſorrow and lamentation: And, I
" think eſpecially by the Non-conformiſts.

And lattly, (for I am tedious beyond my intention) whereas you, and your Party, would have the Biſhops and Cathedral-Church Lands ſold to ſupply the preſent neceſſities of the Nation; I ſay, firſt, God prevent the Nation from ſuch neceſſities, as ſhall make them guilty of ſo many Curſes as have been by the Doners of thoſe Lands intailed with thoſe Lands upon thoſe men, that alienate them to any other uſe than for the uſe of thoſe that ſhall ſerve at God's Altar; to which end the Prieſts Portion was kept with Care and Conſcience till the days of King *Henry* the Eighth, who is noted, to make the firſt breach of thoſe Oaths that were always taken and kept by his Predeceſſors, and taken by himſelf too, to preſerve the Church-Lands; and it is noted, that he was the firſt Violator of thoſe many Laws made alſo to preſerve them; out of which Lands he took, at the diſſolution of the Abbies, a part for himſelf; exchanged a part with others, that thirſted to thrive by the diſſolution; and gave the reſt to be ſhar'd amongſt the Complying Nobility, and other Families, that then were in greateſt power and favour with him; concerning which (if you deſire a further information) I refer you to a little Treatiſe written by the Learned Sir *Henry Spelman*, (called *De non temerandis Eccleſiis*,) and eſpecially to the Preface before it; in which you may find many ſad Obſervations of the ſaid King; and find there alſo, that more of the Nobility, and thoſe other Families, and their Children that then ſhared the Church-Lands, came to die by the Sword of Juſtice, and other

other eminent misfortunes in twenty years, than had ſuffered in four hundred years before the diſſolution; and for a proof of which, he refers you to the Parliament Rolls of the twenty-ſeventh of that King.

And to me it ſeems fit that the Obſervations of the ruine, and misfortune of the other Families that were ſharers of the Church-Lands, made by that pious and learned Knight ſince the ſaid twenty years, (which he left written) are not alſo made publick; but, poſſibly they may pare too near the quick, and are therefore yet forborn.

I will ſay nothing of Queen *Elizabeth*; but for King *James*, I will ſay he did neither follow King *Henry*'s, nor her Preſident; and his Childrens Children ſit this day upon his Throne. And for his Son, *Charles* the Firſt, (who is juſtly called the *Martyr for the Church*:) He had alſo well conſidered the Oaths taken by all his Anceſtors, and by Himſelf too at his Coronation, *to preſerve the Lands and Rights of the Church*; and therefore in his Book of Penitential Meditations and Vows, made in his ſad Solitude and Impriſonment at *Holmby*; you may, in that Chapter of the *Covenant* there find, that at that time when he apprehended Himſelf in danger of death, yet, that this was then his Reſolution.

The principal end of ſome men in this Covenant is the abaſing of Epiſcopacy *into* Presbytery, *and of robbing the Church of its Lands and Revenues; But I thank God as no man lay more open to the ſacrilegious temptation of uſurping them, (which iſſuing chiefly from the Crown, are held of it, and can legally revert only to the Crown with my conſent) ſo I have always had ſuch a perfect abhorrence of it in my Soul, that I never found the leaſt inclination to ſuch ſacrilegious reformings; and yet no man hath a greater deſire to have Biſhops and all Church-men ſo reformed, that they may beſt deſerve and uſe, not only what the pious munificence of my Predeceſſors have given to God and the Church, but all other additions of Chriſtian bounty.*

But no neceſſity ſhall ever (I hope) drive me or mine to invade or ſell the Prieſts Lands; which Pharaoh's *Divinity and* Joſeph's *true Piety abhorred to do. I had rather live, as my Predeceſſor* Henry *the Third ſometimes did, on the Churches Alms, than violently to take the Bread out of the Biſhops and Miniſters mouths.*

There are ways enough to repair the breaches of the ſtate without the ruins of the Church; as I would be a reſtorer of the one, ſo I would not be an Oppreſſor of the other, under the pretence of publick debts; the occaſions of contracting them were bad enough, but ſuch a diſcharging of them would be much worſe. I pray God neither I nor mine may be acceſſary of either.

Sir, I have been longer than I intended; for which I crave your pardon; and beg of God, that you may at laſt ſee and well conſider the many errors that your indiſcreet zeal hath led you into; and that you and your Party may ſee alſo the many miſeries it hath helpt to bring upon others; and that for the remainder of your days you and they may redeem the time paſt, by repenting your indiſcreet zeal, and *ſtudy to be quiet, and to do your own buſineſs*; to this I ſhall encourage you, and that done, to live as unoffenſively to others, and as ſtrictly to your ſelf as you do intend, and by God's grace added to your endeavours, he ſhall make you able; and I humbly beſeech Almighty God, that you and I may daily practiſe an humble and a peaceable piety, ſo humble and peaceable a piety as may ſtop the mouths of all gain-ſayers; for, it is certain ſuch holy and quiet living will bring peace at the laſt. And in this the Almighty God give me grace to be like you.

Study to be quiet, and to do your own buſineſs, 1 Theſ. 4. 11.

February the 18.
1667.

Your Affectionate Friend,

and Coſin,

R. W.

THE

THE SECOND LETTER.

Dear Couſin,

I Return you, my unfeigned thanks for your Letter of the 15. inſtant, which I received three days paſt; it was mixt with love and anger, but I ſhall in this my anſwer, obſerve what you ſo earneſtly deſire; namely, not to juſtifie the Errors or Irregularities of thoſe that you call *my Party*, or *my Clergy*. And for ſome teſtimony, that I will do what I profeſs, I will begin with a Confeſſion, that I think as you ſay; That when a Clergy-man appears in a long, curled, trim *Periwig* a large *Tippet*, and a ſilk *Caſſock*, or the like vain and coſtly Cloathing: If he preaches againſt Pride, and for Mortification, his Hearers are neither like to believe him, or practiſe what he preaches, either then, or at other times, though what he ſays be an undoubted truth: Becauſe *Example* is of greater power to incline men to Vice, than *Precepts* have to perſuade to Virtue. And I wiſh as heartily as you do, that all ſuch Clergy-mens Wives as have ſilk Cloaths, be-daubed with Lace, and their heads hanged about with painted Ribands, were enjoyned Penance for their pride: And their Husbands puniſht for being ſo tame, or ſo lovingly-ſimple, as to ſuffer them; for, by ſuch Cloaths, they proclaim their own Ambition, and their Husbands folly.

And I ſay the like, concerning their ſtriving for Precedency; and for the higheſt places in Church-Pews.

And I wiſh as heartily as you do, that double Benefices were not diſpenſed with, to ſuch an inconvenience as is now too viſible. And that no *Diſpenſations* might be granted for any

man to be *Prebend*, or, *Canon-Reſidentiary of* two Churches: Such as *Weſtminſter* and *Durham*; or *Windſor* and *Wells*: Becauſe *Reſidence*, and the other duties, required in thoſe places, is not conſiſtent with their diſtance from each other; nor, with the Donors intention: And alſo, becauſe ſuch a ſingle *Prebend*, is a fair ſupport for an humble Clergy-man, and if he be proud or covetous, he deſerves not ſo much.

And, I confeſs alſo, what you ſay of a Clergy-mans *bidding to faſt* on the Eves of Holy-days, in *Lent*, and the *Ember Weeks*: And I wiſh thoſe biddings were forborn, or better practiſed by themſelves; for it is too viſible they do not what the Church for good reaſons enjoyns them; and they others, in the Churches name.

And, I wiſh as heartily as you can, that they would not only read, but pray, the Common Prayer; and, not huddle it up ſo faſt, (as too many do) by getting into a middle of a ſecond Collect, before a devout Hearer can ſay Amen to the firſt.

But, you ought to conſider, that there be Ten thouſand Clergy-men in this Nation, (for there are Nine thouſand Pariſh-Churches in it, beſides Colledges and Chappels) and the number of them that be thus faulty are not many, when compared with thoſe that be grave, and regular: And, I could name many of the *Epiſcopal Clergy*, whoſe lives are ſo *Charitable*, *Humble*, and *Innocent*, that they might ſay to their Pariſhioners, as St. *Paul* of himſelf to his *Philippians*, *Walk ſo as you have me for an Example*. But, I muſt confeſs there are too many that do not live ſo; and, with whom I am as much offended, as you expreſs your ſelf to be.

And now, having unbowelled my very ſoul thus freely to you, and I proteſt, as ſincerely and truly as I can expreſs my ſelf: My hope is, that I ſhall in what follows appear to be ſo unintereſted in any Party, that where I ſpeak evident truth and reaſon, you will aſſent unto it; in which hope, I will endeavour to lay before you, in my plain way, the many inconveniences, that would I think follow, if that liberty were granted which you and your Party have ſo long, and do ſtill ſo earneſtly ſtrive for; the effects of which liberty would be *Schiſm*, *Hereſie*, *Rebellion*, and *Miſery*, from which God prevent us.

I did

I did in a Letter, writ now ſome years paſt, endeavour to unbeguile your Brother: And, though it did not at that preſent wholly do what I deſigned; yet it abated ſo much of that furious zeal that had prepoſſeſt him, that he declared on his death-bed, "The remembrance of thoſe hours ſpent in devoti-"on, and acts of Charity, were then his comfort, and thoſe "ſpent in diſputes, and oppoſition to Government, were now "a Corroſive, or (as *Solomon* ſays of ill-gotten riches) *like gravel in his teeth.* And my dear Cozen, in hope of the like good ſucceſs, I ſhall, in the following part of my Letter, commend the ſame, or like Arguments to your conſideration in order to the undeceiving you: And I ſhall not be ſo curious for words or method, as diligent to ſpeak reaſon and truth plainly, and without provocation.

And firſt, I will conſider our happineſs that were born, baptized, and do now live in the *Church* of *England*, which is believed by the moſt learned of all Foreign Churches, to be the moſt *Orthodox* and *Apoſtolical*, both for *Doctrine* and *Diſcipline*, of all thoſe very many that have reformed from the corruptions of the *Church* of *Rome*. And I think it is worthy your noting; that thoſe *Biſhops* and *Martyrs*, that aſſiſted in this Reformation, did not (as Sir *Henry Wotton* ſaid wiſely) think *the farther they went from the Church of* Rome, *the nearer they got to heaven*, (for they might go too far) but, they did with prudent and deliberate conſideration, retain what was conſiſtent with Gods Word, and the practice of the moſt Apoſtolical, Primitive, and pureſt times; as may appear by the many unanſwerable reaſons that have been given againſt both the *Non-Conformiſts* and *Papiſts* that have excepted againſt our Reformation: The firſt, for *retaining too much*; and the latter, for *not enough*. For you ought to note, that neither of them have ever writ againſt the *Doctrine* or *Diſcipline* of this Church, but they have received anſwers to their damage. And this being conſidered, you ought to lay to heart the diſturbance that many of you, that pretend to tenderneſs of Conſcience, have formerly made, and do ſtill make, in this Church and State, even at this preſent time. And you ought to conſider, that if this Church were overthrown, the *Church* of *Rome* would make it their great advantage; and therefore many of them do encourage and aſſiſt you in this preſent diſturbance, and

for no other end: And therefore, look about you in time, and do not ſay, when it is too late, *You meant not to bring in Popery:* But remember I once told you, there was a Lawyer that was ſo ignorant, that he thought he ſpoke againſt his Clients Adverſary, when he ſpoke for him, and meant it not. And after ſuch a manner you act for the *Church of Rome:* For let me tell you, that if ever *Popery* or a *ſtanding Army*, be ſet up in this Nation, (which God grant I may never ſee) it is the indiſcreet zeal, and reſtleſs activity of you and your Party that will bring both in, though you mean it not.

Let me ask you ſeriouſly, Can you think the powerful man, that is now become of the Romiſh Church, did love you ſo much, or, like your Principles ſo well, as to get a Suſpenſion of the Laws againſt Conventicles, becauſe he liked your Opinions, or your Practices, when the power was in your hands, in the time of the late miſchievous Long Parliament 1640? Or can you think, he or his Party did hold a Correſpondence with ſome of the Chief of your Party, for any other end, but to aſſiſt in the ruine of the *Engliſh Church?* no doubtleſs; for they know, and, you ought to conſider, that if that were but down, there were no viſible bank to ſtop the ſtream of *Popery:* And then, farewel the liberty and care of tender Conſciences: There would be an end of that cajouling and flattery.

And next, let me ask you this friendly queſtion: Do you think there is ſuch a ſin as *Hereſie?* And if you think there be, let me ask you, Whether he that holds *Heretical Opinions* ſhould be ſuffered to go up and down to poyſon and perſuade others to his belief? And if you believe he ought not ſo to do, then I ask, Whether *Hereſie* can be known to be *Hereſie*, or prevented, or puniſht, but by ſome power truſted in the hands of ſome Perſon or Perſons whom the higheſt Power hath choſen and truſted to judg what is *Hereſie*: And then, prevent, or ſuppreſs and puniſh it. And if you grant this, (which no man of reaſon will deny) I hope you will grant Clergy-men, whoſe time hath been ſpent in ſuch ſtudies as have enabled them to know *truth* and *falſhood*, are the fitteſt to Judg what is *Hereſie*: And if you grant this, then theſe judges muſt have ſome name to diſtinguiſh them from others of the inferiour Clergy. And, if by a name of diſtinction? I hope

the

the known name of *Biſhop* (or Church Governour) which is ſo frequently uſed in Scripture, and the Writings of all the Fathers of the Church, and ſo well known in this and all Nations, will not be by you excepted againſt.

And this is told you in order to remembring you, that in the time of the late Long Parliament, 1640. the common Citizens had been ſo madded, by the diſcourſe and Sermons of the Nonconforming Miniſters, (which pretended tenderneſs of Conſcience) that they, being poſſeſt with a furious zeal, went by troops to the Parliament at *Weſtminſter*, clamoured, and affronted the Biſhops, as they went thither, and cried out, *No Biſhops! no Biſhops!* that is to ſay, No Judges of *Hereſie* or *Schiſm: No puniſhing of theſe, which you call ſins; but, we know are not: We know what is truth, and reſolve to do what is good in our own eyes.* And by ſuch clamours, and, the malicious, miſguided, and active Zeal that then poſſeſt thoſe people, and a minor part of the Parliament then ſitting: The major and more prudent part of it, were ſo affronted, and threatned, that they appeared not; and in their abſence, the *Biſhops* voted as uſeleſs, as the ſaid Zealous and Ignorant Common people had deſir'd.

And now the hedge of Government, and puniſhment being broken down: *Dell*, the *Arch-Heretick*, Printed his Book againſt the *Holy Ghoſt*; and that, and ſo many ſuch other *Hereſies* and *Blaſphemies* were then Vented, Printed, and Juſtified: as I am neither willing to remember, or name.

My good Couſin, this was the effect of that ignorant zeal then; and, to this it tends now again: And to this it will come, if God be not ſo good to this ſinful Nation, as to make the Women, the Shop-keepers, and the middle-witted People of it, leſs buſie, and more humble and lowly in their own eyes, and to think that they are neither called, nor are fit to meddle with, and judge of the moſt hidden and myſterious points in *Divinity*, and Government of the *Church* and *State*: And inſtead of being *Buſie bodies*, (which St. *Peter* accounts to be a ſin, 1 Pet. 4. 15.) to follow that counſel which St. *Paul* gives to his *Theſſalonians*, *To ſtudy to be quiet, and to do their own buſineſs*, 2 Theſ. 4. 11.

I have told you, how the major part of the Parliament, and the *Biſhops* were uſed by the minor part, and thoſe pretenders

pretenders to Conſcience, that were of their Party. Now, give me leave to tell you, how theſe zealous men, having gotten into all power, uſed the two *Univerſities* of this Nation, and thoſe of the Beneficed Clergy, that would not violate thoſe Oaths they had taken, both when they took their degrees in the *Univerſity*, and at their entring into *Holy Orders*, at their being made *Deacons* and *Prieſts:* As alſo, their Oaths to the *Biſhop* at their admiſſion into their ſpiritual Livings, and the care of Souls.

And firſt for the uſage of the Univerſities: Doubtleſs, all rational and unintereſted men cannot but think the Univerſities fitteſt to make or judge of all lawful or unlawful Oaths: As alſo, of obedience to Governours: But it was ſo far otherwiſe, that very unlearned, and very unfit men, were ſent to Viſit, judge, and reform them. And, by them was alſo ſent the *Covenant*, and other Oaths to be taken without diſputing; to be taken, even by all, from the loweſt *Graduate* to the higheſt in *Order* or *Power*; or to loſe their ſubſiſtence by being expelled both their Colledges and the Univerſity. And this was executed with very great ſtrictneſs, and as much cruelty, by theſe pretenders to tenderneſs of Conſcience.

And in like manner were all conformable *Beneficed Miniſters* uſed by a Committee of *cruel* and ignorant *Triers*; who were to examine and judge of their *Learning*, and their meaſures of *Grace*: And if they were by them judged defective in either, then they were unfit to hold their good Livings; And by this means, and their impoſing the *Covenant* and other Oaths, and their refuſing to take them, thoſe good Livings became void, and fit for thoſe *Tryers* themſelves, or their Friends, that had *Learning* and *Grace*; (and *Gratitude* too.) And they were quickly got into poſſeſſion, and the right Owners as quickly impriſoned for not taking the *Covenant*, and other Oaths, contrary both to their Conſciences, and the many Oaths they had formerly taken.

Solomon in his Book of Wiſdom, *Chap.* 2. makes the *wickedneſs of the ungodly firſt to blind them*; and then he makes them to ſay, *Our power is the Law of righteouſneſs.* And ſuch was the Power and Law of theſe *Tryers*, and ſuch was their cruel uſage of that Power; as was too ſadly teſtified by the great

ſuffering

ſuffering of the *Conformable Clergy:* Many, whoſe great poverty and other ſufferings were ſuch, and undergone with ſo much patience, and ſo calm a fortitude (for many had Wives, and many Children) that I proteſt, I heard a very conſiderable *Papiſt* ſay in thoſe times, *That if their Clergy would have ſuffered half ſo much in the days of King* Edward *the Sixth, the Religion of the Proteſtants had never prevailed in* England. Which ſaying ſeemed to me very conſiderable.

And I think this to be conſiderable alſo; That thoſe *Tryers*, and their Brethren of the ſeveral Committees, came by degrees to diſtinguiſh themſelves from others, by calling themſelves *The Godly Party*: And by degrees came to ſuch a confidence that they only were ſo; that they made God to be as cruel and ill natured a God as they were men: Not allowing him to ſave any, but themſelves, and their Party.

But I will urge this no farther; leſt the truth I write ſeem too bitter.

But I return to what may ſeem more conſiderable, and probably leſs provoking.

I do obſerve, that your Party that ſcruple many ſmall things, ſcruple not at the great ſin of *Schiſm*: I think, they do ſcarce conſider, or think there is ſuch a ſin. And this is the more to be wondred at, becauſe, in all the Reformed Churches in *Foreign* Nations they think otherwiſe, and puniſh it. And they think the *Doctrine*, and *Diſcipline*, and *Publick Worſhip* of God in our Church to be moſt *Apoſtolical*, and moſt agreeable to the *Word of God:* And many of them wiſh theirs were like to ours. And, for a teſtimony of this, I refer you to a view of their ſeveral approbations of it, as they be collected and ſummed up, and lately publiſhed by Dr. *Durell*, ſometimes Preacher of the Reformed *French Church* in the *Savoy* in *London*.

And for one teſtimony that the ſin of Schiſm ought to be better conſidered, and carefully avoided by all people, I ſhall in what follows give you a relation that may prove I am not ſingular in this opinion: Wiſhing moſt affectionately that it may prove as uſeful as it is true, and as I intend it.

In the late perſecution of the Conformable Clergy, there was Dr. *Eleazer Duncon*, a Prebend, (I think of *Ely*, or

Durham) a man of ſingular learning, and of an unblemiſht life; but ſequeſtred he was; and you may gueſs why. This good man being ſequeſtred, and ſo made uſeleſs as to the ſervice of Gods Church publickly: And being independent of the world, as to Wife and Children; and weary of beholding the ruine of ſo many ſacred Structures, the cruel uſage, contempt, and poverty of the Conformable Clergy, (for many of them had Wives and Children) reſolved to ſpend ſome part of the remaining part of his life in travel: And thereby to inform himſelf by conference and obſervation, what the belief and publick Worſhip of God was, both in the Greek and all the Latine Churches; not only thoſe that depend, but thoſe that be independent on the Church of *Rome*; and he did ſo, to his great ſatisfaction: And after ſome years ſo ſpent, in his return homeward (which was in the year 1648.) he took *Venice* in his way: To which place he came indiſpoſed as to his health; and immediately fell into a dangerous Fever.

This good man was in his long Travel ſo noted for his learning, and the ſanctity of his life, that the day after his arrival in *Venice* he was ſent to by *Father Fulgentio*, who had been the Pupil, and was now the Succeſſor to *Father Paul* in his Colledge of the *Service* (*Father Paul* and *Fulgentio* are both ſo known and valued by all the learned of *Italy*, and all other Chriſtian Nations, that they neither need my Character or Commendations) to enquire his health, and an offer of advice to procure it. And, in order to both, he would wait on him next day, if he pleaſed to allow it. The laſt of which being thankfully accepted; the Father did the next day at a ſeaſonable hour make him a charitable viſit: And after a loving and quiet Conference, the Father having treated him with words of Chriſtian compaſſion, offered him a ſupply of money if he needed; and being ready to take his leave, told the Doctor, *He and his Colledge ſhould pray for him both day and night.* Which good office the Doctor moſt humbly accepted of, and after giving thanks, added this:

Father, your Charity is the more perfect, in that you will do this Chriſtian office for one that your Church accounts an Heretick. To which the Father's reply was; "But I do not: I look up-
"on you as a true Catholick; yea, as a Confeſſor, forced
"out

"out of your Native Country for the profeſſion of the moſt "true Religion; for, I look upon the Church of *England*, as "I know it by your Liturgy, Articles and Canons (I know "not your practice) to be the moſt Apoſtolical Church in the "whole World, and the Church of *Rome* to be at this time "the moſt impure.

After which ingenuous profeſſion, the Father obſerving the Doctor to grow faint and uneaſie, left him for that time; but, after the Doctors recovery, and during his ſtay in *Venice*, the Father and he had many free and friendly diſcourſes, of the ſame ſubject, in one of which, the Doctor ſaid:

Father, your Confeſſion of the impurity of the Roman Church and the 18. *of your own Objections, lately ſhew'd to me againſt it, require an Apology for your continuing in that Communion.*

To which the Fathers reply was:

"*A man may live in an inficted City, and not have the Plague*; "My Judgment and publick Practice in Religion are both ſo "well known here, and at *Rome*, (and both to my danger "and damage) that I may continue in it with more ſafety than "others: And, ſeparation may be a ſin in me, who judge "the unity of the Church in which I was baptized and con- "firmed, and the peace of the State in which I was born, to "be preferred before my private opinion, intereſt, or ſatis- "faction; and I think, to commit a *Schiſm*, and ſeparate from "that Church, would make me guilty of the ſin of a *Scandal* "*juſtly given*; and therefore live in it, and die in it I muſt, "though it be the impureſt of Chriſtian Churches. But let "him that now is not of it, never be of that Church, which "is ſo far departed from the Primitive purity, and now "maintained only by ſplendour, and the maxims, and practice "of polity.

If you doubt the truth * of this relation, I will give you unqueſtionable confirmation of it at our next meeting. It has been longer than I intended, and I beg your pardon; and beg you alſo, to conſider, with what inconſiderable zeal you and your Party ruſh into *Schiſm*, and give juſt cauſe of *Scandal* by

* The truth needs not be doubted, by any that ſhall firſt know, that *Father Paul* writ the Hiſtory of the *Council of Trent*: And then, reads his *Life* as it is truly writ by his Diſciple and Succeſſor, this *Father Fulgentio*, and now Printed before the ſaid Hiſtory.

oppoſing Government, and affronting that Church in which you were born, and baptized, (and I hope confirmed by a Biſhop.) I think the doing ſo, requires your ſad and ſerious conſideration. For if there be ſuch ſins as *Schiſm* and *Scandal* (and if there were not, they could not have names in Scripture:) then, give me leave to tell you, I cannot but wonder that you and the ſcruple-mongers of your Party, ſhould ruſh into them, without any tenderneſs, or ſcruple of Conſcience.

And here let me tell you, the Church of *England*, which you oppoſe, enjoyns nothing contrary to Gods Word; and hath ſummed up in her *Creeds* and *Catechiſm*, what is neceſſary for every Chriſtian to know and to do: And can you, that are a Shop-keeper, or private man, think that you are fit to *teach and judge the Church*, or the Church fit to teach and judge you? Or can you think the ſafety or peace of the State or Church in which you live ſhould depend upon the ſcruples and miſtakes of a party of the Common People, whoſe indiſcreet and active zeal makes them like the reſtleſs *Scribes* and *Phariſees*, *Mat.* 13. 15 who compaſs Sea and Land to get Parties to be of their opinions, and by that means beget confuſion in both? No, doubtleſs: Common reaſon will not allow of this belief; for a liberty to preach and perſuade to your dangerous Principles, would enflame the too hot and furious zeal of ſo many of your Party; and beget ſo many more reſtleſs and dangerous contentions, that there could be neither quiet or ſafety in a Nation, but by keeping a ſtanding Army *, which I know you deteſt, and from the cauſe of which God deliver us. I have told you often, that *Samuel* ſays, *1 Sam.* 15. 23. *Rebellion* is like the *ſin* of *Witchcraft*; and I cannot tell you too often that *Schiſm* is too like that myſterious ſin; for when the fire of *Schiſm* and *Rebellion* is kindled, no man knows where it will end. Conſider this, and remember, that St. *Jude* accounts them that *make Sects, to be fleſhly*; and *not to have the Spirit of God*, which too many of your Fraternity pretend to.

* Witneſs the late murther of the Scotch Biſhop.

And now, after ſo long ſeriouſneſs, give me liberty to be ſo pleaſant as to tell you a Tale, by which I intend not to provoke you, but to explain my meaning.

"There

" There was a North-Country man, that came young and " poor to *London*, to ſeek that which he call'd his fortune, and " it proved to be an Hoſtler in an Inn of good note in that " City, in which condition he continued ſome years, and by " diligence and frugality got and ſaved ſo much money, that in " time he became the Maſter of that Inn. And not long after " his arrival to that happineſs, he ſent for three of his Neeces, " one to ſerve him in his Kitchin; and the other two did " ſerve for ſome years in a like condition in other houſes, 'till " mine *Hoſt* their Unkle died; who, at his death, left to each " of them a hundred pound, to buy each of them a North- " Country Husband; and alſo to each of them ten pound to " buy new Cloaths, and bear their charges into the North, to " ſee their Mother.

" The three Siſters reſolved to go together; and the day " being appointed, two of them bought very fantaſtical " Cloaths, and as gaudy Ribbands, intending thereby to be " noted and admired; but the third was of a more frugal hu- " mour, (yet aimed at admiration too) and ſaid ſhe would " ſave her money, wear her old Cloaths, and yet be noted and " get reputation at a cheaper rate: For ſhe would hold ſome ſin- " gular new fantaſtical opinion in Religion, and thereby get ad- " mirers, and as many as they ſhould; and it proved ſo.

And doubtleſs this is the Ambition of many Women, Shop-keepers, and other of the Common People of very mean parts, who would not be admired or noted if they did not trouble themſelves and others, by holding ſome odd, impertinent, ſingular opinions. And tell me freely, do not you think that ſilence would become our Coſin Mrs. *B*— than to talk ſo much and ſo boldly, againſt thoſe Clergy-men, and others that bow *at* the Altar, (ſhe ſays *to* the Altar) and uſe other like reverence in Churches, where ſhe and her Party are ſo familiar with God as to uſe none? And concerning which let me tell you my thoughts, and then leave you to judge. Almighty God in the Second Commandment ſays, he would have none to bow down or worſhip a *graven Image:* Intimating, as I ſuppoſe, a Jealouſie, leſt that reverence or worſhip, which belongs only to him, be aſcribed or given to an *Idol*, or *Image*. But, that reverence and worſhip does belong to him, and was always paid to him, is to me manifeſt by what the Prophet

David says, *Pſal.* 5. *I will in thy fear worſhip towards thy holy Temple.* And again, *I will praiſe thy name, and worſhip towards thy holy Temple.* And again, *Pſal.* 132. 138. *O let us worſhip, and fall down, and kneel before the Lord* Theſe and many more might be urged out of the Old Teſtament. And in the New, you may ſee it is a duty to worſhip God. Firſt, St. *Paul* ſays, *Heb.* 13. 10. *We have an Altar.* And you may note, *Rev.* 22 9. where the Angel that had ſhewed St. *John* a Viſion, forbad him to fall down to him, but bad him *fall down and worſhip God.* And again, *Chap.* 14. 7. *Worſhip him that made heaven and earth.* I omit more Teſtimonies which might be multiplied, and ſhall tell you next, that Churches are ſacred, and not to be uſed prophanely: For you may note, that our Saviour did, with a divine indignation, *whip the money-changers out of the Temple for polluting it*; and ſaid, *His houſe ſhould be called the houſe of Prayer.*

And let me tell you, that in the Primitive times, many of thoſe humble and devout Chriſtians, whoſe ſudden Journeys, or buſineſſes of preſent neceſſity, were ſuch as not to allow them time to attend the publick Worſhip and Prayers of the Church, would yet expreſs their devotion by going into a Church or Oratory, and there *bow at the Altar*, then kneel and beg of God *to pardon their ſins paſt: and to be their director and protector that day*; and having again bowed toward the *Eaſt* at the *Altar*, begin their Journey, or buſineſs, and they thought God well pleaſed with ſo ſhort a Prayer, and ſuch a Sacrifice.

Much more might be ſaid for bowing at the *Altar*, and bowing toward the *Eaſt*: But I forbear.

And now let me ask you ſeriouſly; Do you think this, which I think to be a duty, ought to be forborn, becauſe our Coſin and her Party are ſcandalized at it? Or do you think when I, in a late diſcourſe, told her, how reſtleſs and active her *Unkle*, and *Father*, and the reſt of the Presbyterian Party had been in promoting the late Confuſions, and placing all Power in that Parliament, 1640. that murthered Dr *Laud*, the late religious *Biſhop* of *Canterbury*, the late good and pious King *Charles*, and were the cauſe of ſpilling ſo much innocent bloud, and ruine of ſo many harmleſs Families? Can you think hers to be a reaſonable excuſe: *That God had*

had determined or appointed this, becauſe we were a ſinful Nation.

It ſhall be granted, that we were (God knows we ſtill are) a ſinful Nation: And deſerved a heavy puniſhment; and God did puniſh us juſtly; but they had no appointment to be the executioners of that Juſtice: They appointed themſelves, firſt to judge, and then to be the Executioners of his will. And before I paſs further, I pray obſerve, it was Gods Will, *that his only Son our Saviour ſhould be betrayed*: But who would be the *Judas* to do it? Or the Souldiers that Crucified him? Or could *Judas* look back with comfort that he was uſed in betraying him? I hope it is far from your thought to think or ſay ſo.

Let me tell you, that the learned Dr. *Abbot*, the late Lord *Archbiſhop* of *Canterbury*, that was next before Dr. *Laud*, (whoſe head your Long Parliament cut off) intended to kill a *Buck*, 1621. but the Arrow did ſo glance, that he kill'd the Keeper immediately. The *Church* of *England* judges ſudden death to be a puniſhment, and therefore prays againſt it. And though it is certain God would not have puniſhed that Keeper with a ſudden death if the Keeper had not deſerved it; and certain alſo that the good Biſhop thought ſo; yet he lamented to the laſt hour of his own life, that his hand was uſed to bring ſudden death upon another. And he teſtified his ſorrow, by what I ſhall relate to you.

" After that reſtleſs night, which followed this ſad accident, " he ſent early in the morning for the Keepers Wife; bemoan'd " himſelf to her, and begg'd her pardon; which being ob- " tained, he ſetled upon her an annuity, by which ſhe was en- " abled to live with much more eaſe and plenty, though pro- " bly with leſs comfort, than if ſhe had ſtill enjoyed her Huſ- " band. For her two Daughters, he provided competent por- " tions; and a better education and ſettlement for her three " Sons, than the Father could probably have made if he had " ſtill lived.

" This he did for them. And as for himſelf, this ſad acci- " dent begot in him that which St. *Paul* rejoyced to find in his " *Corinthians*, 2 Cor. 7.11. even a *godly ſorrow*, and *revenge*; " for he kept a ſevere Weekly Faſt, the day that this ſad acci- " dent befel him, during the remainder of his life; and died " lamenting it.

Let

Let me ſtop here, and tell you, it is far otherways with you and your Presbyterian Party, than with this penitent Biſhop: For, though it is moſt certain you were the cauſe of the late Confuſion in the Church, and of the War and Bloud that followed it; yet I do not find one of you that lays his hand upon his breaſt, and ſays:

Lord what have I done? Lord pardon me. No, you are far from that temper: And, he that conſiders the temper of the preſent times, and your reſtleſs activity in it, may conclude, you are as willing to begin new Commotions, as you are ſenſeleſs of the old.

My meaning is not, in ſaying this to upbraid, or provoke you; but rather to convince and unbeguile you. And that I may the better do that, I will in what follows anſwer ſome of the moſt material of your common objections.

You ſay, *the Biſhops have great revenues, and preach not for it*, to which I will anſwer you in love: Firſt, you ſay that the Biſhops revenues are much greater than indeed they are: And you ſeem to repine, becauſe you do not conſider, how much muſt go out of them, by *Firſt-Fruits*, *Tenths*, and other payments of neceſſity. And you ought to conſider, much muſt go out in *Bounty* and *Charity*, and ſome in *Hoſpitality* and *State*. I ſay in ſtate and attendance: For is it fit that the Judge of all the inferiour Clergy of his Dioceſs, and of many of the Laity, ſhould not have a liberal Revenue, and live in more plenty and ſplendour than the Common People do, or can do? Doubtleſs it is neceſſary; For let him be never ſo prudent and diligent; ſo inwardly humble, and outwardly meek, yet if he have not a Revenue to live above the Common People, he muſt make himſelf a Companion for them, and loſe the reverence due to his *Dignity*; and, by that, make himſelf both cheap, and contemptible; and he that will conſider the neceſſity of a Biſhop's living thus, and the ſmall Revenue that moſt of the Biſhops have, may turn his maligning them their Revenue, into a wonder, how they make their Revenue to do it, and a pity it is no more.

There are indeed, ſome few of them, whoſe Revenues do abound; and I think I ſhall not be miſtaken if I ſay, there have been by them more High-ways mended, and more Hoſpitals, Schools, and Colledges built and endowed, than by five times

times their number of Lay Lords, or by all the Phyſicians and Lawyers of this Nation, though very many of their employments, turn to much more profit; and yet, theirs is not repined at.

And let me tell you alſo, it is not often that any is made a Biſhop till the age of ſixty years; and then he undertakes the Care and toyl of Government, to prevent *Hereſie* and *Schiſm*, or ſuppreſs and puniſh them; and, as occaſion ſerves, by his writing to defend this Church from the Clamours of the Church of *Rome*, or the reſtleſs Sectaries of this. And may not the Revenue of a Biſhop be thought a juſt reward for his forty years paſt ſtudy, and his preſent care, though he preach not? And yet many of them do preach often, though not weekly. And let me add this to what is ſaid; What if the King ſhould give the Revenue to a Biſhop only becauſe he is learned, and condition with him not to preach; or make a Doctor of the Civil Law a Biſhop, who is not in Orders, and ſhould not preach, but govern, (which I think he may do,) what is this to you or your Party? You ought to conſider this, and that the Biſhops Revenues was never theirs, nor yours, nor your Predeceſſors, nor can any man now living claim it for his. *It is only and moſt certainly Gods*; given to him by our Kings Predeceſſors, and our King appoints who ſhall govern the Church under him, and have the Churches Revenue for their reward.

More might be added, but I am as weary of ſaying this, as you will be to read it.

Now for Preaching, I praiſe God I underſtand my duty both to him and my neighbour, the better by hearing of Sermons. And though I be defective in the performance of both (for which I beſeech Almighty God to pardon me) yet, I had been a much worſe Chriſtian if I had not frequented the bleſſed Ordinance of Preaching, which has convinced me of my many ſins paſt, and begot ſuch terrours of Conſcience as have begot in me holy reſolutions to amend my life, and earneſt Prayers to Almighty God, the giver of all grace, to enable me by his grace to perform thoſe holy reſolutions: This benefit, and many other like benefits, I, and other Chriſtians have had by Preaching: And God forbid we ſhould ever uſe it ſo, or ſo provoke him by our other ſins as to withdraw this bleſſed Ordinance from us, or turn it into a curſe by preaching *Hereſie* and *Schiſm*, which too many have done in the late time of Rebellion, and indeed now do in many Conventicles, and their Auditors think ſuch Preaching is ſerving God; when God knows it is

contrary. "For can you think to ſit an hour in a warm Room, up-"on an eaſie ſeat, your head covered, your mind at reſt, and your "malicious humour pleaſed to hear your Governours ſcandalized, "and with their ſcandals ſome new needleſs Notions offered to your "conſideration; and then their truth or falſhood left for you to "judge and determine? Can you think you are at this time ſer-"ving God, or ſatisfying your own curioſity or malicious humour? "doubtleſs not ſerving God.

Nay, let it be granted, that you hear nothing but truth preach'd, yet I queſtion whether the direction how you ſhould honour and ſerve God, be honouring and ſerving him.

For example, If a Maſter calls his Servant, and gives him poſitive directions what he ſhall do the day following, and the Servant hears him with good attention, but neglects to do what he is directed? Can you think the hearing his Maſters direction is ſerving him? No doubtleſs, it is not; it is granted he could not have known his Maſters will without hearing it, but he ſerves him not by hearing his direction, but doing his Will.

And the like may be obſerved, concerning your magnifying *extemporary Prayer* by gifted men in publick: and contempt of the Church *Liturgy*. The firſt of which you call praying by the Spirit; but doubtleſs, it was an evil Spirit that *John Lilbourn*, *Hugh Peters*, and many others of your Party prayed by, in the days of *Cromwel* the Tyrant, when they prayed to God to *prolong his life, to ſtrengthen his Arm, and inable him with zeal and courage, to perfect what he had ſo happily begun, and make a thorow Reformation in the Church and whole Nation.* And in the ſame Prayer to libel our late vertuous King, by praying to God, *that if he had not wholly withdrawn his grace, and given him over to a reprobate ſenſe, that he would at laſt bring him back from his preſent evil Council to his great Council the preſent godly Parliament.*

Thus, or to this purpoſe, was that pious and prudent King libelled in your publick extemporary Prayers, and the Tyrant magnified by thoſe that were ſo ſhameleſs as to call themſelves the *godly Party*. And many well-meaning people were ſo beguiled as to ſay *Amen* to what was thus prayed. And by this means the Church-*Liturgy* came to be abhorred by ſome, and neglected by almoſt all: And can you think, praying thus, and appointing God in their Prayers what he was to do for them, and their Cauſe, and when, and by what manner and means he was to do it, was honouring and ſerving him? No doubtleſs. God

God forbid, that private Chriſtians ſhould be ſo tied to ſet Forms of Prayer, as not in their retired and private devotions to make their private Confeſſions of their private ſins to the ſearcher of all hearts: and beg their pardon of him, and pray extempore for ſuch a meaſure of his aſſiſting grace ſo to ſtrengthen them, that they may never relapſe into thoſe, or the like ſins: This doubtleſs is to honour and ſerve God, but this is but to honour and ſerve him privately: And if I be miſtaken in my private Prayers my miſtakes concern only my ſelf, and end there. But it is not ſo in your *Publick extemporray Prayers*, the miſchief is not ended when the Prayers are.

And that theſe ſhould juſtle out the well-known, and approved Prayers of the Church, which were compoſed, and ſo pathetically and properly worded by the aſſiſtance of Gods Spirit, in many of thoſe bleſſed Martyrs and Confeſſors, whom he made his Inſtruments to ſettle and reform the Church of *England* from the groſs Corruptions of that of *Rome*: I ſay, that you and your Party ſhould not when you conſider this, grieve to think it was done by you, is to me a wonder; and I praiſe God that he makes me look upon it with a thankful deteſtation.

And now, good Coſin, give me leave to tell you, (as I did your Brother in a Letter writ ſome years paſt) what I do (or ought in duty to do) when I make my ſelf a Member of any Chriſtian Congregation, aſſembled to pay reverence to Almighty God, and pray and praiſe him according to the Injunction and Cuſtom of our Church.

"Firſt, We all do, I am ſure, they that know beſt, and are "moſt devout do, all kneel, and as many as well may with their "faces toward the *Eaſt*, and in that order, and humble poſture, "and, with one conſent, all make their general and humble Con- "feſſion of their unworthineſs to appear before God, by reaſon of "their many and grievous ſins paſt: And we beg pardon for them, "and his grace to ſerve him the remaining part of our lives "with more purity and holineſs: And having confeſt, and prayed "thus; if the Searcher of all hearts does bear witneſs with us, that "this Confeſſion and theſe Prayers be ſincere, and that our purpoſe "is to amend our lives, and obey him better: We do, and may "put on a modeſt confidence, that he will aſſiſt us with his grace; "and be aſſured, that he is at peace with us, and loves us.

" And this being done in an humble and ardent manner, we pro-
" ceed to laud and magnifie our God in a joynt repeating a part of
" the *Psalms*, which are all compoſed of gratitude, and mercy.
" And then apply our ſelves to the hearing ſome part of Gods holy
" Word read, for our information and comfort.

" And then to a publick profeſſion of our Chriſtian Faith. And
" then we again betake our ſelves to beg of God, that by his *pre-*
" *venting grace* we may be that day delivered from the temptations
" and miſeries that threaten our ſouls and bodies; and beg for his
" *aſſiſting grace* to ſtrengthen us ſo, that we may oppoſe and over-
" come both.

" And having thus humbly confeſt our ſins, and thus profeſt our
" *Chriſtian Faith*, and thus *begg'd his pardon*, and both his *prevent-*
" *ing* and *aſſiſting grace* for the time to come: And all theſe in ſuch
" a manner as they be all, moſt pathetically expreſt in the ſeveral
" Collects of our Church-prayers: The Congregation is diſſolv'd
" with the Prieſts bleſſing; and all betake themſelves to their ſeve-
" ral employments.

" And for my part I think God and his holy Angels look down
" with joy when they behold a Chriſtian Congregation thus in one
" manner adoring, and praiſing God, and praying for the remiſſi-
" on of their ſins.

Your being ſo much a ſtranger to our *Church Prayers*, has inclined me to give you this large account of them, and of my own thoughts. I might here undertake alſo to ſatisfie your ſcruples of kneeling at the *Sacrament*, and the Ring in *Marriage*; but there has been ſo many good reaſons given of them, in ſeveral ſmall Treatiſes, for the juſtification of them, that I will decline that trouble, both for yours and my own ſake: And offer unto you the few following obſervations, and ſo put an end both of yours and my own trouble.

And, in order to doing this, I deſire you to look back with me to the beginning of the late Long Parliament 1640. at which time we were the quieteſt and happieſt people in the Chriſtian World: (And praiſed be God we yet are ſo,) we had then a prudent and conſciencious King, whoſe life was a pattern of *Temperance*, *Patience*, *Piety*, and indeed of all the Chriſtian Graces. He governed I think by the known Laws of the Nation: Every man ſate then under the ſhadow of his own Vine, and did eat his own Grapes: that is, enjoy'd the benefit of his own labour, and eat his own bread in peace. We had then no need of a *Court* of *guard* to keep the

the diſcontented inferiour people from riſing againſt Government: We had then no need to raiſe thoſe *Monthly Taxes* to pay thoſe *Courts* of *guard*, and other Charges, that are now come to be of neceſſity, to ſecure us from the yet unſeen Commotions of a malicious, reſtleſs, diſcontented Party, which were firſt made ſo by the example of the *ill-natured Presbyterians*: And continue to be ſo by retaining the deſtructive Principles they then taught them; and which do ſtill threaten us with new Commotions; thus happy we were then; and he that conſiders the preſent miſeries of *Germany*, *Poland*, *France*; and indeed, of all Chriſtian Nations, how many Cities lately were, and at this time are beſieged, what devaſtations, and raviſhings, and fears follow running Armies, what terrours and wants thoſe poor diſtreſſed people now groan under! he that conſiders all this, and compares our preſent condition with theirs, ought to ſay, that *England* is at this time the happieſt Nation in the Chriſtian world: But our unhappineſs is, that peace and plenty will not ſuffer us to think ſo, and ſtudy to be quiet and thankful.

This, I beſeech you to conſider ſeriouſly; and good Coſin, let me adviſe you to be one of the thankful and quiet Party; for it will bring peace at laſt. Let neither your diſcourſe or practice be to encourage, or aſſiſt in making a *Schiſm* in that Church in which you were baptized, and adopted a Chriſtian, for you may continue in it with ſafety to your ſoul; you may in it ſtudy ſanctification, and practiſe it to what degree God by his grace ſhall enable you: You may faſt as much as you will; be as humble as you will; pray both publickly and privately as much as you will; viſit and comfort as many diſtreſſed and dejected Families as you will; be as liberal and charitable to the poor as you think fit, and are able. Theſe, and all other of thoſe undoubted Chriſtian graces, that accompany Salvation you may practiſe, either publickly or privately, as much, and as often as you think fit; and yet keep in the Communion of that Church of which you were made a Member at your Baptiſm. Theſe Graces you may practiſe, and not be a buſie-body, in promoting *Schiſm* and *Faction*: As God knows your Fathers Friends, *Hugh Peters* and *John Lilbourn* did, to the ruine of themſelves, and many of their Diſciples. Their turbulent lives, and uncomfortable deaths, are not I hope yet worn out of the memory of many. He that compares them with the holy life and happy death of Mr. *George Herbert*, as it is plainly and I hope truly writ by Mr. *Iſaac Walton*, may in it find a perfect pattern for an humble and devout Chriſtian to

imitate: And he that conſiders the reſtleſs lives, and uncomfortable deaths of the other two, (who always liv'd like the *Salamander* in the fire of contention) and conſiders the diſmal conſequences of *Schiſm* and *Sedition*, will (if prejudice, or a malicious Zeal have not ſo blinded him, that he cannot ſee reaſon) be ſo convinc'd as to beg of God to give him a meek and quiet ſpirit, and that he may by his grace be prevented from being a buſie-body in what concerns him not.

The reaſons that I have offered to your conſideration, have crouded ſo faſt into my preſent memory, that they have made my Letter more perplext, and longer, and indeed ſome expreſſions in it bitterer than I intended when I began it: But I beg your pardon for both. And ſuppoſing I have it, I will cloſe all with this friendly advice and caution.

Remember you and I are but Citizens, and muſt take much that concerns our Religion and Salvation upon truſt: I will explain my meaning for what I ſay, and have ſaid, by this following Parable.

"There was a man, that was and continued under ſo great a "miſtake, that though he thought and granted his Neighbour to be "ſtrong enough to lift a hundred pound weight from the ground, "yet could not be brought to believe, or grant, that he was able to "lift fifty pound weight from it; which was doubtleſs a great "miſtake. But, if you will give me leave, I will explain my ſelf "by a more proper Parable, and then make my Application. The "ſame miſtaking-man offered, and was willing to lend his Neigh-"bour a hundred pound (though it were his whole Eſtate) upon "his ſingle Bond, but being deſired to lend him fifty pound upon "his Bond, he durſt not truſt him with that leſſer Sum, leſt the "Borrower ſhould not be able to repay him: And ſo he (the "Lender) prove to be undone by the Borrowers inability to repay "him.

Before I make my Application of what I have told you, give me leave to tell you, the Papiſts would obtrude upon all Chriſtians a belief that all thoſe doubtful Books, which the *Church* of *England* calls *Apocryphal*, were certainly writ by Divine Inſpiration, and ought to be of equal Authority with thoſe which we call *Canonical Scripture*; and that the foundation for our faith and manners to God and man may, and muſt be laid equally upon both. But I think we agree with the Papiſts concerning all the Books of the

New

New Teſtament, that is, that *all were writ by Divine Inſpiration*. But the *Lutherans* deny ſome part of the New Teſtament, which both the Papiſts and we believe and grant to be writ by Divine Inſpiration.

And now for my Application; let me ask you ſeriouſly, Are not you like this miſtaking-man, that durſt truſt a greater, but not truſt the Borrower with a leſſer Sum of money? You have truſted the *Biſhops*, and a *ſelect Clergy in a Convocation* to tell you, *Theſe you ſhall take to be Canonical Books of Scripture, and no other*: Upon the truth of thoſe, and only thoſe, that they declare to be the *holy Scripture*, you lay the foundation of your Faith, and hope of Salvation. You have truſted the *Biſhops*, that is, the *Church* of *England*; firſt, their Learning and Wiſdom to know, and then their Integrity to tell you truly which is the *bleſſed and holy Scripture*: With theſe great and neceſſary concerns of your Faith and Salvation you have truſted them; and yet, like the miſtaking man, you dare not truſt them with what is of leſs concern: Namely, you do not believe them when they tell you how the Primitive Chriſtians did worſhip, and praiſe, and pray to God: And though you have truſted them to tranſlate the Scriptures into Engliſh, as being beſt learned in the Original Languages; yet you dare not, or do not truſt them with the explanation of many words which have in the Original an ambiguous or doubtful meaning, eſpecially to us of the Laity, who cannot know the Cuſtoms and Phraſes of thoſe Nations where our Saviour and his Diſciples preached the glad tidings of our common Salvation.

Coſin, I hope I have in this made ſome unforc'd, and ſo uſeful Obſervations, as an humble and good Chriſtian will not gainſay: And, doubtleſs, a ſoul truly humble, will both think and ſay,

Almighty God hath appointed me to live in an Age, in which Contention increaſes, and Charity decays; and it is certain, that variety of Opinions and Controverſies in Religion declare difficulty to know them truly; but my comfort is, *That without Controverſie, there is ſo much Religion without Controverſie, as by the true practice of what is ſo I may ſave my Soul.* And therefore, to make ſure of that, I will firſt become an humble Chriſtian, and conclude, that I will in all doubtful things obey my Governours, for ſure they ſee a reaſon, which I neither can, or need to know, why they command them:

them: I will be ſure to be *humble*, to *faſt* and *pray*, to be *Charitable*, to viſit and comfort dejected Families, to love my Neighbours, to pardon my Enemies, and to do good to all Mankind, as far as God ſhall enable me: For I am ſure theſe be Sacrifices which pleaſe Almighty God, and will *bring peace at laſt*: And, I am ſure, that by uſing theſe graces, theſe graces, *and my faith in Chriſts Merits for my Salvation*, will be more and more confirmed; and by ſtill uſing them, more, and more new graces will be ſtill added; and all be ſtill more and more confirmed; ſo confirmed, as to bear witneſs with me, and be my comfort when I muſt make my laſt and great account to the Searcher of all hearts.

Almighty God give me grace to practiſe what I have commended to your conſideration; for this, and this only, can, and will make my life quiet and comfortable, and my death happy. And, my dear Coſin, as I wiſh my own, ſo I wiſh yours may be.

September 12.
1679.

Your Affectionate Kinſman,

R. W.

THE END.